inside, saw within a man, who invited them to come in, saying that he knew of them. They entered and sat down, realising that it the house was rather peculiar, being bigger than any they had ever seen, while the people too were somewhat different. It was Nusmata, and the man was Smai aikila who had willed the little girls to come that way, though od course they were ignorant off this at the time. Sisnax brought them some food consisting of a very few kaxrisaxax bear-berries, Arctuxas Uxaursus m l x , Arctostaphyls Uva-ursi, there were so very few of them that one of the little girls thought there would not be enough for the four of them. But Smai aikila's wife put into the dish of berries three n pewh kta, wooden thimbles, such as were formerly used by the Bella Coola, which had the power of keeping the number of berries constant, irrespective of the number that were eaten. The four little girls tried their hardest to empty the dish, but could not do so. When they had eaten all they could it was evening, and Smai aikila's wife prepared a bed for them where they slept comfotably for the night.

In the morning the two youngest girls were crying bitterly and Smai aikila asked the eldest, who was about 15 years x old, what was the reason. She replied that they were afraid they would never be able to return home. To convince her that they were in no danger he took down the wall of Nusmata and gave her the power of seeing their own country spread out beneath them as if it were only a little distance away, as indeed he told them it was. She was able to see to Kimsquit on s n xat , the rays of the sun such as are visible when it is breaking through the clouds or when there is much dust in the atmosphere; s n xat serve as the route by which our words ascend to Smai aikila. The eldest girl comforted her younger sisters by telling them what she had seen and their tears ceased. Before they left Smai aikila's wife gave them a qlulai, xaixax basket so closely woven that it can hold water, a staolt, grindstone, a sq ma, comb, and some spuk , eagle down. Smai aikila pointed out to the eldest girl the place where she would arrive on earth, from whers two roads led to Kimsquit, and told her that on one of the roads, which he pointed out, there dwelt an evilx monster,

this road they must avoid. Smai aikila called the children to him, "I am going to put you all in this basket and lower you down to your home," he said. "As you descend you must keep your eyes closed, otherwise great harm will befall you. You will be able to tell when you reach the earth by feeling the bump of the basket on the ground, then, and not till then, may you open your eyes. Get out and shake the rope so that I will know you are all right. When you are on earth if the monster should chase you, then use the presents which my wife has given you---- as he follows set the staolt upright behind you, it will serve as a barrier; if he surmounts that, place the sq ma behind you, and if both of these fail shake out the spuk , which will blind your enemy." Then Smai aikila packed them in the basket, and tied them in carefully, putting the eldest on top, as if she were a brooding hen, entirely covering her younger sisters so that they could not peek out even if they had been tempted to disregard Smai aikila's instructions.

Smai aikila lowered the basket carefully and presently the sisters felt a gentle bump----they had reached the earth. Obedient to her instructions the eldest shook the basket, opened her eyes, and lifted out the others, yes they were on the earth. They shook the rope, and watched as the basket was hauled up above. Then the four sisters started off for Kimsquit, and soon reached the point where there were two diverging roads, both leading to Kimsquit, but one of which led past the home of the monster, St liqi q (whose name signifies "A hole in the head). Smai aikila had given them the most definite instructions not to follow this road, but the youngest girl had set her heart on taking it, and would not listen to her eldest sister's entreaties that she follow his instructions. At length the wilful girl set out on the forbidden road; her sisters were unwilling that she should go alone, so at length all four went together on it, though the eldest sister was very frightened.

Presently they came to St liqi q 's house, which was beside a small lake. In it there was an old woman who was paralysed from her knees down, and who told them they

had made a great mistake in travelling by that road, that she too had erred in her youth, with the result that St liqi q had captured her and she had never been able to leave his house though he had never actually hurt her. The eldest sister explained to the old woman ~~that~~ it was all due to the youngest ~~girl~~ that they had ventured on the road, whereupon the little girl responsible began to weep bitterly. The old woman continued, "St liqi q will return shortly and will eat a meal consisting of dry mountain goat bones, then he always goes to the lake for a drink. Your only chance to escape is to ~~fix~~ flee while he is drinking, because once he has started he cannot stop until the lake is dry." ~~Presently~~ in came St liqi q , a giant about ten feet tall and of massive proportions. From his belt there dangled two mountain goats ~~xx~~ ~~if x they x had~~ which he carried as easily as would a human hunter have carried two grouse. St liqi q gulped the two goats ~~for a meal~~, like a wolf devouring skin, bones and meat. When he had finished he called the four little girls, whom he was delighted to have come to his house, and bade them accompany him to the lake where he proposed to drink, ~~and~~ he told them to lift his head by the top-knot when he had drunk sufficiently, because he was unable to stop until the lake was dry unless someone helped him. The girls went with him, but as soon as he began to drink they fled ~~away~~, back to the fork in the road where had foolishly failed to obey the directions of Smai aikila. St liqi q could not stop, but with each gulp he swallowed a large quantity of water and the lake sank proportionately, ~~and~~ presently he had drained it. Then he started off in pursuit of the fleeing girls. ~~She~~ had nearly overtaken them when the eldest girl, who was in the rear, set the ~~x~~ staolt upright behind her, it became a steep mountain which St liqi q could not surmount. He hurried around it, gaining on the fugitives all the time, and had again almost overtaken them when the eldest girl placed the ~~eq~~ ma in their pursuer's track. Instantly there sprang up a forest of tangled undergrowth which delayed St liqi q for a considerable period. At length he forced his way through and once more almost

captured them, when the eldest girl threw out the sput . This blinded and utterly confused St liqi q so that he was forced to xx abandon the pursuit. The four sisters reached home with no further difficulty, and there was great rejoicing on the part of their friends when they heard of the dangers through which the four had passed in safety.

915 Heaven, t e land above, where dwells the supreme god, is known as Nusmata, Nusqlatn msta, or Nusqwat naista. The broad land in which this immense house is situated is known as Tlikwos.

One of the names for the supreme god is Smai otl , which signifies "Story Man", with reference to his guardianship of the sacred stories.

The supreme god sometimes uses the sun as a vehicle, as if it were his canoe, but never keeps it continuously for his own use.

915 The people known to the Bella Coola and Kimsquits as stait are those who lived at Elcho Harbour, Green River, Cascade Inlet, Labouchere Channel, and the Hot Springs. They intermarried frequently with the Bella Bella and Kimsquits, forming a link between these twopeoples. Their language differed slightly from that of the Bella Bella.

918 Qwax once made a boy from his own body, gave him life, and called him Omi ltmai. Qwax loved the boy greatly, not only on account of his beauty, for his face and hands were white and pretty, but also because he had succeeded in creating the lad himself; Yu latimut had not helped him. When Omi ltmai was about fifteen years old Smai aikila wanted to find out what Qwax had been doing, so he sent down to earth one of his Snutz l xtalz who carried off the boy to Nusmata where he was cared for by Smai aikila. There were four of these Snutz l xtalz, large siut birds

away. As Omi ltmai walked out the door Qwax saw the tatoo marks on his legs, and recognised that the visitir had indeed been his son. He cried out to him to return, but Omi ltmai heeded him not, and sped away, never to return. Qwax was in a frenzy of despair but he could do nothing to bring Qwa alyx Omi ltmai back to him. But for this mistake on the part of Qwax we should still return to life four days after death.

92: Tatooing was used as a decoration by men and women among the Bella Coolas, Fort Ruperts, Haidas, Carriers, etc. The colouring material was obtained from stones which were brought from the river, baked or a long time and then ground up into a powder. The usual method of application was with a needle: this method was known as t m s. Another, and less common method was to smear a string with the material and pass the string beneath the skin. This method was known as Xm nutsitchakta.

[2/] About one hundred years ago, during the lifetime of Suly Ann, Jim Pollard's mother, there was living in a village at the mouth of the Dean River a man, xwin xala, and his wife, Smukwyai x. He was a famous hunter, who frequently observed s itzts, which means that he refrained from intercourse for long periods, and never slept with his wife when she was menstruous. Smukwyai x claimed to be an u kw l , but the inhabitants of both the villages on the Dean and Kimsquit Rivers doubted her claim as well as those living in Comkotz, S n , and A s . After considerable discussion the stalt m s of her own village went one day to her house where they told her that if she failed to give a satisfactory demonstration of her powers she would be killed, as was always done in such cases; some of them were ashamed to doubt her word, but the consensus of opinion was that she should prove her claims. They all sat down in her house and waited. She looked around and selected one man, F nk n , without apparent reason, and told him that he was to summon walut for her. The spectators

began to beat time while she danced xkxckwkxx sunwise. After some time she told K nk n to summon saiut , telling him what he was to call out, and to address the siut by the name of Whenwh tz k mlaix which, she said, was the x kw l name for saiut . K nk n cried out what she had said. Then the spectators again beat time, and again she danced, and for the second time K nk n cried out to Whenwh tz k mlaix. A third time the pxf performance was repeated, and when her mouthpiece had called she said to him, "You have reached him, he is looking back towards us." Some of the spectators began to be frightened. After the fourth time of dancing and calling a violent peal of thunder was heard, and all believed her. Then she stood up and stated that Smai aikila had taught her a song and given her power in a dream. She taught the song to the choir, the refrain being, "Our father is Smai aikila who is going to look after us." Then she told the people to go to the river, throw water over their heads, and pray to Smai aikila to help them.

Next day she announced that she was going to the village on Dean River to give a demonstration of her powers to convince the doubters, and that she would like a number of the Kimsquit River people to accompany her. Some were unwilling because they thought that if she failed they would be held up to scorn, but Snukwyai x assured them that xx if she failed she would commit suicide, so they consented to go with her. Arrived at the Dean River village all the inhabitants gathered to meet her in the house of one of the principal stalt m s. She danced as she had done in her own home, four times, and after each dance K nk n summoned Whenwh tz k mlaix on her behalf. After the fourth calling there was a violent peal of thunder, and all the doubters were convinced of her power. The she taught them likewise the tune which she had learnt in her dream from Smai ai ila and they danced to it.

After this second demonstration Snukwyai x asked some of her fellow-villagers to accompany her to Bella Coola. Again they were afraid, especially as it was November when thunder is most unusual in British Columbia, but she quieted their fears and they set out with her. Arrived at Comkotz she went to Adam King's house where the inhabitants

[illegible] of Qonkotz and the neighbouring villages were gathered to greet her, they were unable to gain admission to the house [illegible]. She danced as she had done on the previous occasions, and as before [illegible] to women as a whole, "our sat x wants you." [illegible] as a violent peal of thunder, and [illegible] convinced. She instructed them in the dance [illegible] right there she received in Palle Qeal, [illegible] to realize the fact. [illegible] place where the pain was situated. The staff [illegible] real a xw l , thunder coming to her call [illegible]. This was the last occasion on which there was seen a [illegible] had given her the power and had ordained [illegible] going it to her.

[illegible] returned home to Yinsquit she [illegible] just never again hold intercourse with her or the male sex. [illegible] to the effect that an a kw l woman must never [illegible]. [illegible] continued to live together, but without [illegible] passion got the better of him, he [illegible] immediately she died.

[illegible] a kw l is able to cure sickness through [illegible] be translated as supernatural power. This power [illegible] body from which it expels the sickness. A practitioner [illegible] st l t to xxxxxxxxxx himself, otherwise [illegible] curers loses his or her gift. In this way [illegible] but in so doing the original possessor always [illegible] it.

P kotla understood what was necessary to do under the circumstances: he went straight home but without pausing there continuedhis course into the forest, taking care never to look back. When he came to a rotten log he dug into it until he had collected four worms, these he ate without further ado. He covered the hole in the tree x from which he had dug the worms, continued his journey till he came to another tree from which likewise he dug four worms which he devoured. He concealed the traces of the hole dug in this tree, and continued to a third tree, and then to a fourth, in each case eating four worms and covering the hole. P kotla remained for four days in the woods, constantly using his magical brews, and in this way he escaped any evil effects. But the unfortunate Staotz had gone to his home, told all his neighbours of what he had seen, and then had sat down beside the fire. Presently his stomach burst and he fell dead. When four days had elapsed P kotla returned to the village, carefully avoiding the road as he x journeyed, if he had travelled on it he would have died. Everybody told him of the death of StaotzX ; P kotla explained this by saying that Staotz must have been ignorant of the proper method of dealing with a Matzq e though at the time that he, P kotla, passed the line to the late deceased he thought that he must understand how to deal with the creature or he would never have asked for the line.

935 The Matzq e is a siut which gives power to the mortal seeing it if the latter understands the right procedure, but if he does not know what to do ruin meets him. In the old days they were seen at intervals but no one has now seen one for a long time. Jim Pollard once heard one, recognising its note, which resembled Thunder, from the descriptions he had heard of it from the old people. It was near a log-jam that he heard it and the voice followed his canoe for a considerable distance, and only stopped when another Indian approached. Jim Pollard was the only one who was able to hear it voice, which showed that the Matzq e had come for his benefit, and only the

arrival of the other Indian prevented him from taking advantage of it.

On another occasion he saw the nest of the Matzq s. He and Joe Jackson were out together in the forest above the Dean River when each saw the stone nest behind a waterfall, but each refrained for some time from pointing it out to his companion. Towards dusk Joe Jackson pointed it out to Jim Pollard, and they debated on their course of action. Each was desirous of obtaining the benefits from a successful use of the Matzq s's nest, but each was afraid of the evil consequences should he fail. Joe Jackson had not held intercourse with women for some time so it was decided that in the morning he should attempt the venture. Jim Pollard instructed him very carefully about what he should do, and that night the two were too excited to sleep. Jim told Joe what he had heard from the old men, how in the nest there were skins of every kind of animal and that whosoever touched the nest with a stick, saying as he did so, "May I see you again to-morrow", and then threw the stick into the water, would get countless skins one year later. The one year later is explained because "To-morrow" with us means "next year" among siut. Next morning the nest was still in the same place but Joe Jackson hesitated about going to it, and as they delayed talking together the nest vanished in a twinkling of the eye and the opportunity had passed.

They continued their journey and before long saw a footprint where never man had been: it was that of Twal t t, the siut hunter. Joe Jackson scraped up a little of the dirt from the footprint into his handkerchief, in spite of Jim Pollard's remonstrances that he was doing wrong, especially as he had feared to take advantage of the Matzq s's nest. That night as they were encamped a slide came thundering down beside them and they barely escaped. Not long afterwards Joe Jackson died insane.

953 When Jim Pollard was a young man a stalt m named S nhalotla set his traps for beaver in Lake Kisik. He had barely gone away from his traps when, to his surprise because it was daylight, he heard a splash and struggle, and turned back to find a beaver caught in his trap. He clubbed the animal, skinned it, and again set out for

know. He had gone a long twenty yards when he again heard a whish, turned back and once more set foot on the trap. This too he disdained to disturb, and again left the place. A third time a lawyer entered the trap as soon as he had moved from the spot, he could not believe, but he gave for a fourth which instantly led to his caught. By this time he realized that there was certain measure about the occurrence, and declined to turn back to get a fifth lawyer which he knew would be lurking in the trap as soon as he had moved away after seizing the fourth. That night Nkwelonta and his children ate the beavers.

Next morning when Nkwelonta returned to the lake where his traps were set he found it in a turmoil, the waves were racing as if it were the ocean, although there was no wind. He was filled at last and dread a little of the water which he scooped up in his hands. Then he took a small raft on which he went to the trap in which he had caught a beaver before the crossing up. To it he saw a tall, like a tree cut big as a base and with a tiered that closed like fire. Nkwelonta made all speed back to the land, and fell in a faint as he reached it, so he did the land breeze was now merely out of the water. He let I are all day but towards late had recovered sufficiently to straggle home, though he rested and a rested as if he were tired, but he encountered none in his way help of the old people and carefully avoided travelling on the trail. Next time he called the Tortoise c, an old was skilled in dealing with such matters. Then the latter came to the Nkwelonta said, "I have seen what you told me about." Tortoise got his hammer and wedges, and led him out to a large tree which he split vertically so that Nkwelonta could just through. Following the old man's instructions Nkwelonta passed through the split tree four times. Then Tortoise made like solid a sandy ground on a platform where Nkwelonta stayed for four days while Tortoise [illegible] to the value of five rods of four shekinai cloth, one shoe, , to cell, , he if , devil's stool, and tired belt, armuse knives. For the same

Nhalotla remained in the rude shelter, unable to move more than a few steps on account of the sickness which had entered his body with the water which he had drunk. At the end of that time he was able to move around with a stick and ultimately he recovered.

Nhalotla failed to derive benefit from this spirit of Matzo s because he was afraid to take advantage of it. If he had been a brave man, strengthened by the observance of Ma tzta, he would have touched the creature's back with the end of his pole, and one year after that date he would have begun to have remarkable power.

But told Nortala to repeat any action four times if he wished to [illegible] success in it. Thus an Ikwa always repeats what he does four times.

Long, long ago a number of women left Kiowit to go into the country to gather Nwal m, a kind of fern, , which is highly prized for food. Such an expedition was always regarded as a sort of picnic and a number of young men waited to go with the women: this was agreeable to the latter except that they insisted that 'Oka, the Wink, who was also called Otqwa ya, should not be included in the party because he defiled all he touched. He polluted the air whenever he went. Thus he was doubly insulted and determined to follow to work mischief, so when the others had set off he followed secretly. Several times different members of the party smelt an offensive odour, resembling 'Oka, and mentioned this to their companions, but the others answered, "No it cannot be, 'Oka has neither the strength nor the courage to follow where he knows he is not wanted." At last the young man dug a large hole near the river bank for the Nwal m, the preparation of which is as follows. A big fire is built in the hole and stones thrown onto it when blazing, as the fire burns through [illegible] fall through into the hole.

a layer of grass is placed on top and on this is deposited the akwai u which is covered by a layer of sand on top of which is built a huge fire. This fire must be kept blazing all night to cook the akwai u. When night fell all the arrangements were complete and the fire was blazing. The women and men had a pleasant time playing together, and at length went to sleep. This was the opportunity for which Toke had been waiting. He has the power of causing rain, even now as Tink goes hunting even there is a north wind. Toke exerted his power, the rain fell in torrents, the stream overflowed its banks, put out the fire, and drained down into the hole raining the akwai u, while the women who were sleeping protected only by their cedar bark blanket cloaks, suffered considerable inconvenience and discomfort. All night it rained, and the next day also, precluding any further gathering of akwai u. They were forced to return to Tinequit without obtaining the food for which they had set out, and after a wet and uncomfortable sojourn. Toke was gloating to himself. The women suspected that perhaps Toke had been responsible for their discomfiture, and they asked all the people who had remained at Tinequit whether they had seen Toke during their absence. No one had seen him, so their suspicions were increased to almost certainty, but on the other hand there was no evidence that he had followed them, so he escaped the punishment that they would have been glad to mete out to him.

Not long after a war-party bound for Tinequit passed the home of a woman, K n x , the Crab. She called out to them, "Please kill that villain Toke." Toke, who was hiding within ear-shot at the time came x out as soon as the party had passed by and said to K K n x , "What do you mean by trying to have me killed?" K n x lied in her answer, "I said please take care of my dear Toke, and make him bright and shining like the sun." "That is a lie", said he, and he seized K n x her arms and legs and pulled them from her body which he tore into small fragments and threw them into the ocean. "Stay there and serve as food for men", he said. Since then crabs have lived in the ocean near Tinequit and have served as food for men.

946 Once Toka, the Mink, spoke to Sqinwas, the fleecy clouds that so often girt a mountain, "Won't you marry me, I should like it immensely." Sqinwas answered, "Yes, I am quite agrreable to that if you are brave enough, but I think you will be sorry, because I am not of your ilk." Toka replied, "I shall take my chances, because I desire you very much." So Toka jumped up to Sqinwas. It chanced to be a windless day when the clouds were lying in a thick belt around the mountain, so he was quite comfortable, and spent the night sleeping with his bride. But next day a wind blew up, and Sqinwas began to disintegrate. Toka jumped from one patch of cloud to another, but as the wind increased the clouds became more and more scattered and smaller, till he could find none to support him and fell with a crash into the ocean. The fall did not kill him, but he was badly shaken up and swam back slowly to the land, and never again sought his bride.

947 According to Jim Pollard the story of Qmax and Echo preaches a moral, that evil action is always followed by punishment, (NOTE. I am inclined to believe that this is true, though I likewise believe that the idea of the moral teaching is only held in the background and not emphasised by the Bella Coolas when speaking of it. Jim Pollard is not a safe man for a statement of this kind, he knows too much of the ways of the white man and tends to conceal the vices of the Indians.)

950 In Kimsquit, and the same holds good for Bella Coola, no part of the winstr kusiut ceremonial can take place until after the arrival of Noax hn m. The latter is a siut who brings in his canoe the right to perform the ceremonies. One man whose ancestor once saw Noax hn m when the latter was wearing in his hair the white tail feathers of the Bald Eagle, Haliaetus Leucocephalus, has the ability, which is inheritable with his name, A uskinoas m, to see Noax hn m when he is passing. Before setting out Noax hn m despatches to A uskinoas m a siut Nu als ntn m who brings to

him the power to see what is invisible to other mortals at a great distance. The nusi m , who are the professional singers of the community know what is to take place and prepare the necessary songs, then on the night that A uskinoas m is to receive his vision, the date is the same for every year, theyx are ready and sleep in his house. In the early morning A uskinoas stands up and cries out, "I see Noax hn m, he is rounding the first promontory in his canoe, D kd kan." This refers to a series of points which project out into the course by which Noax hn m travels from the land of siut, the course being thought of as a long fiord running far to the west, while his canoe, D kd kan is considered as a large boat. As soon as the cry has been raised A uskinoas m dons a head-dress of eagle tails, resembling that which his ancestor saw Noax hn m wearing, and all the kwsiut people are summoned from the other houses in the village. They all sit down, men, women, slaves, and children, while the nusi m sing a song which have prepared in readiness telling of Nu ala ata m and of Noax hn m and of how the latter is rounding the first point. The song is sung over, then the audience takes it up in company with the nusi m , and it is sung repeatedly until all have mastered it, requiring perhaps two hours. A drum is brought into the house and two men beat it, relieving each other so that the m noise is continuous all day. When the song has been learnt the people leave the house. For four days no further ceremony takes place, and during this time A uskinoas remains in the house. On the morning of the fifth day he stands up and cries out, "I see Noax hn m rounding the second point." As before the people are all called in to the house, and the nusi m l sing a song, prepared beforehand, describing how Noax hn m is rounding the second promontory. The audience listens attentively, learns this song, and it is practised by them all, as well as the song learnt four days previously. Then they go out. For four days more A uskinoas remains in his house, and on the fifth morning, the ninth after the commencement of the ceremony, he stands up and cries out, "I see kmxxx Noax hn m rounding the third point." As before the people gather, listen to a new song prepared

by the nusi m dealing with No ax hn m's rounding of this point. They learn this song and on this occasion practise the three songs which they have heard. Four days later A uskinoas announces, "I see Noax hn m at the fourth promontory". As before the people are summoned, the nusi m sing the song they have composed for the occasion, and the audience practise four songs. This is the last point, each being called siupal x. Four days later, the seventeenth after the commencement of the ceremony, A uskinoas cries out, "I see Noax hn m at the mouth of the river", as if he were at the mouth of the Kimsquit River. The people gather as before, listen to the song composed by the nusi m dealing with this phase of his travels, and practise this and the other four songs. Four days more elapse, then A uskinoas cries out "Noax hn m is here, he is in the river and Imy ma tnaix is mooring his craft." Again the people assemble, the nusi m use a new song, the others listen, learn it, and practise the six songs. Imy ma tnaix is a siut who lives, invisible to ourselves, on this earth among us, and whose duty it is to help any siut who chance to come to this world; on other occasions songs are sung in his honour. Four days more, the twenty-fifth after the beginning of the ceremony, A uskinoas cries out, "Noax hn m has gone up the river." After this any kusiut who has the power come to him can give his especial dance.

Noax hn m is considered to ascend the river to his destination, Nusqwat naista, where all the siut assemble to greet S nhalotl who enters at the winter solstice. When he has reached his goal Noax hn m places his paddle inside Nusqwat naista. When S nhalotl enetrs his house whoever carries the name N xn xliwalaix on this earth, at present Mrs. Alexander Clallaman, calls everyone to her house, and sings of S nhalotl , accompanied by the usual beating of drums etc. Although the siut have assembled to greet S nhalotl they leave Nusqwat naista as soon as he entres, and among the rest Noax hn m seizes his paddle and departs. He passes Kimsquit onx the return journey to his home, and as he goes by A uskinoas collects the people and another song is composed concerning his homeward journey.

The name given to the whole of this ceremony is D kd k alaix.

952

931 Three of the all-powerful in heaven are ----------
from whom
Sxxxxxxxxxx Sxxx S xs xkalaix, the lawyer. He is the one xxxxxx advice is asked. The nuni m are under his especial care, and his representative on this earth is ani potlam.

Alquntam.

Snus lkals, the wise man.

932 Formerly only men with gray hair were allowed to become kusiuts because the dances were so strict that if a man made a mistake he was killed, accordingly they were unwilling to allow men to become kusiuts until they were old and wise. If a mistake were made the stalt m met and agreed that he should be killed. The executioner deputed was always an a kw l . No pysical means were employed against the offender, but a dead man's hand was held before him, at which he dropped dead. Another method sometimes used by an a kw l was to remove the victim's h xmanoas, and cast it into a hole in the fire, which caused death to the owner of the h xmanoas.

934 In the kusiut ceremony which goes with the name A (1) mutzamk an enclosure is made between the fire, which occupies the centre of the room, and the small room opening at the back of the house. This enclosure is about twelve feet long, four feet wide, and four feet high, and is decorated with all kinds of beautiful objects, according to the wishes and the skill of the person giving A mutzamk. The dancer has projected his power into some object, and the point of the performance is for the other people to guess into what it has been cast. Twice a day the giver of the ceremony goes around to all the houses, inviting the people to come and make the effort. If a man succeeds he falls down xxx senseless for a short time, but soon recovers, and had outdone the giver of the ceremony, and is held to have had power come to him direct from S nhalotl so that he is enabled to give a dance forthwith, even though he be a young man. In